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RELIGIOUS.

From the National Preacher, for July.

THE EARLY CONVERSION OF CHILDREN.

A SERMON BY AMBROSE EDSON, A. M. BROOKLYN, CONN.

MARK, x. 14.—*Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God*

THIS declaration of Christ was uttered on an interesting occasion. Several young children, or, as the Evangelist Luke styles them, "infants," were brought to Christ, to receive his blessing; but the disciples, supposing that they were too young to be benefitted by the instructions of their Master, rebuked the parents for thus trespassing upon his time. With this rebuke Christ was displeased, and encouraged the little children to come unto him, assigning as a reason, "of *such* is the kingdom of God." This is the reason why little children, and even *infants*, should not only be suffered to come, but be "*brought*" to Christ, to receive his blessing. The objection of the disciples seems to have been founded upon their age; they were thought *too young* to derive any benefit from the Messiah, the Lord of men and angels; but his reply, and the treatment they received from him, show distinctly, that, *young* as they were, their age was no objection; for "*he took them up in his arms*, put his hands upon them, and blessed them." The reasoning is this: if children, *young* children, *infants*, are proper subjects of Christ's spiritual kingdom, let them have all the religious advantages in which they can possibly partake. So far from throwing any obstacle in the way, suffer them to come—encourage them—nay, let parents *bring* them to me, and I will bless them.

It would be deeply interesting to learn the subsequent history of these little ones, that were thus permitted to receive the benediction of the Son of God; and it may be proper to observe, that, according to the testimony of Nicephorus, Ignatius, a disciple of John, and afterward bishop of Antioch, who was honored with martyrdom about seventy-four years after the death of Christ, was one of those very "*infants*."

If, then, infants actually did receive the blessing of Christ when on earth; were thus regarded as proper subjects of his visible and spiritual kingdom, and consequently of the kingdom of glory; it is certainly fair to infer, that they may, at this age, *become the subjects of grace—may be converted—may become real Christians.*

To this sentiment, supported by the text, I now solicit your attention; and to prevent misapprehension, I remark, that the term *infancy* will be used in its strictly proper application, as embracing *the first six years of life*. I repeat, then, that infants may become the subjects of grace, may be converted.

1. In elucidating this truth, it may be remarked, in the first place, that there is no natural *impossibility* in the case. If there be any incapacity to become Christians, between the commencement of moral agency and sin and any subsequent period, then, during that period salvation is absolutely impossible, and their condition hopeless! But is such a portion of our race, who have commenced moral agency, and have sinned, rendered incapable of salvation, by not being able to comply with the terms of the Gospel? Is the remedy so inadequate to the disease?

Moral agency in doing what is forbidden, or refusing to do what is required, supposes the existence of all that ability that is needed for a compliance with duty. Destroy this, and you sweep away, at one fatal stroke, the obligations to comply with the terms of the Gospel—the only method revealed in the Bible, in which the wrath of God can be avoided, and the soul saved.

But I would ask, why a person, who is capable of sinning, is not capable of repenting of sin? The former act is a violation of *obligation*, that was either known, or that might have been known; the latter implies a *feeling* that such an obligation has been violated. And if a moral agent can violate obligation, he can feel that he has done so. No stronger mental powers are necessary for repentance than for sinning. What is there, then, in the nature of the case, that makes the conversion of *young* children impossible?

2. But it may be remarked, in the second place, that infancy, or the fisst period of life, is the *best* time for piety to commence. I do not say simply that it would be most desirable for it to commence then, but that it is the most *favorable* time. The word of God teaches us, that when habits of sin have become fixed, the breaking of these, in all human probability, is as hopeless as that the Ethiopian will change his skin, or the leopard his spots. And observation and experience testify the same. If, then, the principle be correct, that a continuance in sin will strengthen sinful habits, and make a change in the character and life more difficult, and consequently more hopeless, is there any time so favorable to this change as when there are the fewest sins committed, and habits of sin have not been formed?

If it be a more favorable time to become a Christian in youth than when threescore and ten years have passed away in sin, who will say that the age of five years is not better than that of fifteen? Upon what principle may a person spend fifteen years in the neglect of the soul, and in the service of Satan, before he arrives at the most favorable time to commence a preparation for eternity? Is the prospect *brightening*, as one year after another passes away, while living without hope and without God in the world?

But if every additional year in sin would render a change in the sinner more difficult, and of course his condition more alarming, then every additional sin will produce proportionably the same effect. On this principle, the time for the commencement of piety is more favorable five years after moral agency commences, than fifty years after; and more favorable at an earlier period, than at the age of five years. It is easier bending the young sapling, than the sturdy oak, and easier still to bend the tender twig, than the young sapling.

But it may be said, that, during the period of infancy, or during the first six years of life, the mind is not so capable of weighing truth, of comprehending the nature and obligations of religion, as at a subsequent period. The fact is admitted; but what does it prove? That piety may not commence in infancy? or that this is not the most favorable time for it to commence? Far from it. If the mind be more matured at fifteen years of age than at five, the guilt of sin is proportionably greater at the first named period than the last. It is a principle well established in morals, that the *guilt* of sin is proportioned to the light resisted in its commission. This sentiment has an illustration in the declaration of Christ, that he that *knew* his Lord's will, and did it not, would deserve to be beaten with *many* stripes. It is upon this principle, too, that the guilt of fallen angels is greater than that of men. They were not created devils, but stood, once, right where Gabriel stands, before the throne of God and the Lamb, with minds as capacious, as holy and happy spirits needed for the service of heaven. It was there, in the language of another, "that they were schooled, and disciplined, and equipped;" and when they were banished from the abodes of purity and bliss, they did not become *idiots*. No! they carried all their "heaven-taught science" with them down to hell, and they have it now, and it is this that makes them DEVILS,—that loads them with heavier chains of guilt, and will give an intensity to the pangs of hell which none but devils can feel.

If, then, our minds, and the minds of our children, are more matured, can take a wider range in the field of truth, and better weigh the obligations to penitence and holiness, at fifteen years of age than at five, it is just as certain that the *guilt* of sin is *proportionably greater* than at the early period. It is of a deeper dye, cries to heaven for vengeance with greater urgency, and deserves a deeper damnation.

Now, I ask, is there any thing in the nature of the case that renders it necessary that our minds should be thus enlarged, that we should grow up to a manhood in guilt, that approximates so much nearer the guilt of devils, before we arrive at the most favorable period to become Christians? O, my hearers, I tremble when I think of this wide spread, this fatal delusion; and of the holiness of a forbearing God! Let our capacities be enlarged a thousand fold, they might still fall below those possessed by the very Prince of devils; but, with all the additional guilt that would be contracted with such enlarged capacities, are we sure that we should be any better prepared to become the willing servants of God than we are now? Could we, while sinners, ascend in the scale of being to the intellect of Gabriel, we might, indeed, perceive truth far more distinctly, and better weigh its importance; but then, sin, at every gradation we ascended, would deepen in its guilt, until afforded the capacity of angels, it would make us devils. Admitting, then, that the capacity of children for comprehending truth is enlarged as they grow in years, is not their *guilt*, too, while they remain estranged from God, increased just in proportion to the enlargement of their capacities? I ask, then, if their *capacity* and *guilt* have been increasing for fifteen or twenty years, until they have arrived at a *manhood in both*, is it a better time to make their peace with God than at an earlier period? Are twenty years' capacity and guilt more favorable to piety than five? And are five year's capacity and guilt more favorable than two?

But is it said, that there is not that *capacity to repent* in the infantile years, that there is at maturer age? What if there is not? Neither is there that *guilt* to repent of. That man has not the capacity of fallen angels to comprehend truth, and feel to the full extent, the sorrow, which *their* guilt demands, is no proof that man has not the capacity to repent of his *own* sins. His *guilt* is proportioned to his capacity for knowledge, when the means of knowledge are within his reach; and his capability for repenting always corresponds with his obligation to repent; and his obligation to repent with the guilt of sin; so that man can always repent of all that he *ought* to repent, and therefore of *all his guilt*.

Were man required to repent of sins that equalled in guilt the sins of fallen spirits, he might need the capacity of mind, which they have, to obey; and if young children were required to repent of the sins of manhood, they might need the enlarged capacity of manhood to perform the duty; and then might there be a *plausibility*, at least, in waiting for riper years, as a more favorable time to commence a life of penitence and piety. But so long as their guilt is less, the fact, that their capacity is less, is no proof that they have not all the capacity needed for the immediate performance of all that is required to constitute them Christians.

But is it still said, that children cannot understand many of the *doctrines* of the Gospel? Admitting that they cannot, does this prove that they must wait till maturer age before they begin a life of piety? There are men, and good men too, who do not pretend to be able to comprehend all the doctrines of the Gospel; but does this prove that they cannot be Christians? There are doctrines in the Bible which man never did, and perhaps never will be able to comprehend. He may believe that the fact is just as God has represented it, and yet he may never be able to comprehend *how* it can be; nor is he required to do it. He may believe that God is *eternal*, while he is unable to *comprehend* eternity, or *how* it can be that there is an uncaused existence. But is the fact that man has ignorance upon some subjects with which God is acquainted, any proof that he cannot be a Christian?

That children cannot comprehend as much about the doctrines of the Gospel as maturer minds, is no proof that they cannot have a sufficient understanding of them for all practical purposes. The fact is, they may be made to understand the simple truths of the Bible, at as early a period as they can understand any other truth. And often has there been a tenderness of conscience in view of truth, that has surprised those of riper years and more enlarged minds. In illustration of this, I will mention two or three facts, with some of which, you may have become acquainted.

A man once took his little son to walk with him in the fields on the Sabbath, while others had gone to the house of God; and upon entering a neighbor's corn-field, from the top of the fence, the father cast his eye around to ascertain if there was any one near that would be likely to detect him; and afterward, while engaged in his work of depredation, the little son thus accosts him:—"Pa, what made you look round so, when you were on the fence?" "Be still," said the father. "But what made you do so, Pa?" "To see if there was any body in sight," was the reply. "And doesn't any body see you, Pa?" "No." "But can't *God see you in the corn-field, Pa*?" This was enough from the little preacher; the father left the field and his ill-gotten booty, and returned to his house to think of an omniscient God.

At another time, a pious mother was giving vent to the anguish of a lacerated heart, upon receiving intelligence of the death of her husband at a distance; when her little child inquired the cause of her tears. The reply was, "To think that you are a little orphan girl." "But what is an orphan, Ma?" "Your Pa is dead, my dear; you will have no Pa to take care of you any more." The little thing covered her face in both her hands for a moment, and then lifted her moistened eyes to her weeping mother, saying, "*Ma, don't cry so; is* GOD *dead too?*"

I ask, now, why children cannot be made to understand all the simple truths of the Gospel that are necessary to piety? Who, with a mind ever so much matured and cultivated, could have been a messenger of sweeter consolation to a bleeding heart, than was this little one?

I will mention one instance more. In the town of —— in New-England, where it had formerly been the practice to urge all moral persons to unite with the Church, lived a wealthy man, who had, in this way, become a *professor* of religion, but with so little even of the *form* of godliness, as that he had hitherto lived in the entire neglect of family worship. On a Sabbath afternoon, after returning from the funeral of a child, where the clergyman had taken occasion to urge upon parents the necessity of faithfulness in giving their children religious instruction, and in accompanying their instructions by their prayers; as the family to which we have alluded were sitting around the table at tea, a little daughter broke the silence, by inquiring, in the simplicity of her heart, "Ma, did not Mr. —— say at the funeral, that Christians should pray in their families, and talk to them about religion?" "*Yes*," was the reply. "*Well, Ma, Pa does not do it.*" And this appeal was an arrow of conviction to the father's heart, resulting in his hopeful conversion to God, and the erection of a family altar, where God was worshipped morning and evening.

In view of such facts; and a thousand others that might be named, who will pretend that children—little children—cannot understand enough of the truths of the Bible to feel their force and obligation, while older sinners remain unaffected? Yes; children will feel upon the subject of religion, whenever instruction adapted to their capacities is afforded. I might press the obligations of religion upon a congregation of sinners of threescore years of age, with all the urgency of a dying man, and they probably would remain like blocks of marble; and I should have little more encouragement, humanly speaking, than I should were I to go to yonder field of graves, and preach to the dead that are slumbering there. But let me take their *grandchildren* from the Sabbath school, (who have, perhaps, heard scarcely a prayer but what they heard in the Sanctuary,) and talk to them about God, and the sins they have committed, about Christ who died to save sinners, and the necessity of repenting if they would not be lost,—and these little ones, with quivering lip and weeping eye, will show that they *feel* they have done *wrong*, and offended God: and if they *feel* that they have sinned, can they not *confess* and *forsake* their sins? and, then, is not God faithful and just to *forgive* their sins, and to *cleanse them from all unrighteousness?*

TEMPERANCE.

From the National Preacher, for July.

ALARM TO DISTILLERS AND THEIR ALLIES.

BY BAXTER DICKINSON, A.M. NEWARK, N. J.

ECCLESIASTES, VII. 29.—*God hath made man upright: but they have sought out many inventions.*

HAB. II. 15.—*Wo unto him that giveth his neighbor drink.*

THE art of turning the products of the earth into a fiery spirit was discovered by an *Arab* about nine hundred years ago. The effects of this abuse of nature's gifts were soon viewed with alarm. Efforts were made even by [illegible] people to arrest the evil. And it shows the mighty agency and cunning of Satan, that Christian nations should ever have been induced to adopt and encourage this deadliest of man's inventions. In the guilt of encouraging the destructive art, our own free country has largely participated. Fifteen years ago, as appears from well authenticated statistics, our number of distilleries had risen to nearly *forty thousand*. And, till within three or four years past, the progress of intemperance threatened all that was fair and glorious in our prospects. The reformation recently commenced is one of the grandest movements of our world: and to secure its speedy triumph, the concurrence of distillers is obviously indispensable. They must cease to provide the destroying element. This they are urged to do by the following considerations.

1. The business of distilling *confers no benefits on your fellow-men.*

Ardent spirit is not needed as an article of living. In the first ages of the world, when human life was protracted to hundreds of years, it was unknown. By the first settlers of this country it was not used. It was scarcely used for a whole century. And those temperate generations were remarkably robust, cheerful, and enterprising. To this we may add, that at least two hundred thousand persons, accustomed to use it, have given it up entirely within the last four years. And their united testimony is, that they have made no sacrifice either of health, or strength, or any real comfort. Indeed, few, if any, except such as have the intemperate appetite, will now seriously contend, that distilled liquor is necessary or useful. The little that may perhaps be desirable as medicine might be made by the apothecary or the physician.

The talents God has given you *might* be applied to advance the welfare of your fellow-men. It is your duty—your highest *honor*—thus to apply them. And on the bed of death, in near prospect of the judgment, it will surely be a melancholy reflection, that, as regards the happiness of mankind, your life has been an utter *blank*.

2. The business of distilling is not only useless, but is *the occasion of many and great evils.*

Recent examination has developed a number of appalling facts, which few, if any, pretend to question. It is admitted, that the use of ardent spirit has been a tax on the population of our country, of from *fifty to a hundred millions of dollars* annually. It is admitted, that three-fourths of all the *crimes* of the land result from the use of intoxicating liquor. It is admitted, that at least three-fourths of all the sufferings of *poverty* arise from the same source. It is admitted, that upwards of *thirty thousand* of our citizens have annually descended to the *drunkard's grave*. It is admitted, (by those who believe the Bible,) that *drunkards shall not inherit eternal life*, but must *have their part in the lake that burneth with fire and brimstone*. In a word, it is admitted, that health, fortune, social happiness, intellect, conscience, heaven, are all swept away by the tide of intemperance.

And now, what you are specially bound to ponder is, that this burning tide, with all its desolations, flows from those very fountains *you* have opened—the boiling flood can be perpetuated only by those fires which *your* hands kindle, and which it is your daily task to tend.

The position you occupy, then, is one of most fearful responsibility. You are directly and peculiarly accessary to a degree of guilt and misery which none but the Infinite Mind can comprehend. I hear for you a loud remonstrance from every court of justice, from every prison of collected crime, from every chamber of debasement, and from every grave-yard; as well as from the dark world of despair. I hear the cries of unnumbered mothers, and widows, and orphans, all with one voice imploring you to extinguish those fires—to dry up those fountains—and to abandon an occupation pregnant with infamy, and death, and perdition.

3. The business of distilling *destroys, to a great extent, the bounties of Providence.*

Many of the substances converted into ardent spirit are indispensable to the comfort of man—some of them the very staff of life. But the work of distillation not only destroys them as articles of food, but actually converts them to poison. An incalculable amount of grain, and tens of thousands of hogsheads of sugar and molasses, besides enormous quantities of other useful articles, are every year thus wickedly perverted in this Christian land! Who does not know the odious fact, that, in many places, the *distillery* has regulated the price of bread? Who does not know, that this engine of iniquity has at times so consumed the products of industry, as to make it difficult for the poorer classes to get a supply? "The poor we have always with us," and cries of the suffering are often heard from other lands. Such facts, it would seem, might reach the conscience of all who are wantonly destroying Heaven's gifts. Can you, for a little selfish gain, persist in converting the bread of multitudes into a pestilential fire! How utterly unlike the exampte of Him, who, while feeding thousands by miracle, could still say, "Gather up the fragments which remain, that nothing be lost."

4. By continuing this destructive business, *you greatly offend the virtuous and respectable part of the community.*

The temperance reformation has been commenced and prosecuted by enlightened men. It is not the enterprise of any political party, or religious sect. It has the general support of ministers and Christians of different denominations, of statesmen, judges, lawyers, physicians, and hundreds of thousands in the walks of private life. They regard the enterprise as one, on the success of which hang the liberties of our republic, and the happiness of future millions.

You cannot be surprised, then, that they look with pain on operations directly adapted to defeat their plans, and perpetuate the dread evil they deplore. You cannot suppose that their eye will light on the *fountains* of this mighty evil, but with inexpressible grief, disgust, and indignation. And if you have the common magnanimity of our nature, you will surely cease to outrage the feelings of the virtuous throughout the nation.

5. You pursue a pernicious calling *in opposition to great light.*

The time was when good men extensively engaged in the distilling business; and when few seemed to be aware of its fearfully mischievous tendency. The matter had not been a subject of solemn and extensive discussion. The sin was one of comparative ignorance. But circumstances have changed. Inquiry has thrown upon the community a flood of light. The evil of intemperance has been exhibited in its complicated horrors. Ardent spirit has been found to be not only useless, but fearfully destructive. So that the guilt of manufacturing it is now enormously aggravated.

Good men were once engaged in the slave-trade. They suspected not the iniquity of the traffic. And an apology can be offered for them on the ground of ignorance. But that trade has now come to be regarded by the civilized world in the same odious light as piracy and murder. The man who engages in it is stamped with everlasting infamy. And the reason is, that, like the distiller, he now sins amid that fulness of light which an age of philanthropy has poured around him.

6. Perseverance in the business of distilling must necessarily be *at the expense of your own reputation and that of your posterity.*

You are creating and sending out the materials of discord, crime, poverty, disease, and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires you have kindled are all put out. That public sentiment which is worthy of respect calls upon you to extinguish them. And the note of remonstrance will wax louder and louder, till every smoking distillery in the land is demolished. A free and enlightened people cannot quietly look on, while an enemy is working his engines and forging the instruments of national bondage and death.

Without a prophet's vision, I foresee the day when the manufacture of intoxicating liquor for common distribution will be classed with the arts of counterfeiting and forgery and the maintenance of houses for midnight revelry and corruption. Like these the business will become a work only of darkness, and be prosecuted only by the outlaw.

Weigh well, then, the bearing of your destructive employment on personal and family *character*. The employment may secure for you a little gain, and perhaps wealth. But, in a day of increasing light and purity, you can never rid treasures, thus acquired, of a *stigma*, which will render him miserably poor who holds them. Upon the dwelling you occupy, upon the fields you enclose, upon the spot that entombs your ashes, there will be fixed an indescribable gloom and odiousness, to offend the eye and sicken the heart of a virtuous community, till your memory shall perish. Quit, then, this vile business, and spare your name, spare your family, spare your children's children, such insupportable shame and reproach.

7. By prosecuting this business *in a day of light and reform, you peculiarly offend God, and jeopard your immortal interests.*

In "times of ignorance," God, in a sense, "winked at" error. But let the error be persisted in under a full blaze of light, and it must be the occasion of a dread retribution from his throne.

The circumstances of the distiller are now entirely changed. His sin was once a sin of ignorance; but is such no longer. He *knows* he is taking bread from the hungry, and perverting the bounties of Providence. He *knows* he is undermining the very pillars of our Republic. He *knows*, that by distilling he confers no benefits upon mankind. He *knows* he is directly accessary to the temporal wretchedness and the endless wailing of multitudes. And knowing these things, and keeping on his way, he accumulates guilt which the Holy One cannot overlook. If endless exclusion from heaven be the drunkard's doom, can *he* be held guiltless, who deliberately prepared for him, and perhaps placed in his hand, the cup of death and damnation! This is not the decision either of Scripture or of common sense. Wilfully persevering to furnish the sure means of death, you carry to the judgment the murderer's character, as clearly as the midnight assa sin.

And now, what is the *apology* for prosecuting a business so manifestly offensive to God, and ruinous to yourself as well as others? Do you say, *It is necessary as a means of support?* But whence have you derived authority to procure a living at the sacrifice of conscience, character, and the dearest interests of others? And is the maintainance of a *public nuisance* really necessary to your support? In a country like this, the plea of necessity for crime is glaringly impious. Many and varied departments of honest and honorable industry are before you, all promising a generous reward. And, neglecting them for a wicked and mischievous occupation, you must bear the odium of a most sordid avarice or implacable malignity.

You virtually, too, impeach the character of God. You proclaim, that he has made your comfort and even subsistence to depend upon the practice of iniquity. It is an imputation he must repel with abhorrence and wrath. Nor is it sustained by the conscience, reason, or experience of any man.

But possibly you urge in self-justification, *Others will manufacture spirit if I do not.* But remember the guilt of one is no excuse for another. "Every one of us shall give account of *himself* to God." If others pursue a business at the sacrifice of character and of heaven, it becomes you to avoid their crime, that you may escape their doom.

It is not certain, however, that others will prosecute the destructive business, if you abandon it. Men of forethought will not now embark their silver and gold on a pestilential stream, soon to be dried up under that blaze of light and heat which a merciful God has enkindled. They will not deem it either wise or safe to kindle unholy and deadly fires, where the pure river of the water of life is so soon to overflow. In the eye of thousands the distillery on your premises adds nothing to their value. Indeed, should they purchase those premises, the filthy establishment would be demolished, as the first effort of improvement. And every month and hour is detracting from its value, and blackening the curse that rests upon it.

Let the thousands now concerned in distilling, at once put out their fires, and the act would cause one general burst of joy through the nation; and any effort to rekindle them would excite an equally general burst of indignation and abhorrence. None but a monster of depravity would ever make the attempt.

But again, perhaps you say, *No one is obliged to use the spirit that is made.* But remember that you make it only to be used. You make it with the desire, with the hope, with the expectation that it will be used. You know it has been used by thousands—by millions—and has strewed the land with desolation, and peopled hell with its victims: and you cannot but acknowledge, that you would at once cease to make the liquor, did you not *hope it would continue to be used!* Indeed, you must see that, *just in proportion to your success*, will be the amount of mischief done to your fellow-men!

It seems hardly needful to say, that the foregoing considerations are all strictly applicable to *such as furnish the materials* for the distiller. Were these withheld, his degrading occupation would of course cease. By suffering, then, the fruits of your industry to pass into his hands, you perpetuate his work of death. You share in all his guilt, and shame, and curse. And remember, too, that the bushel of grain, the barrel of cider, the hogshead of molasses, for which you thus gain a pittance, may be returned from the fiery process only to hasten the infamy and endless ruin of a beloved son, or brother, or friend!

Nor is the crime of the *retailer* of ardent spirit essentially different. He takes the poison from the distiller, and insidiously deals it out to his fellow-men. It is truly stirring to one's indignation to notice his variety of artifice for rendering it enticing. His occupation is one which the civil authorities have, in some places, with a noble consistency, ceased to tolerate; and one which must soon be put down by the loud voice of public sentiment.

Indeed, the *retailer*, the *distiller*, and he who *furnishes the materials*, must be looked upon as forming a TRIPLE LEAGUE, dangerous alike to private and social happiness, and to the very liberties of the nation. And an awakened people cannot rest, till the deadly compact is sundered. Why not, then, anticipate a little the verdict and the vengeance of a rising tone of public sentiment, and at once proclaim the *unholy alliance* dissolved? Why not anticipate the verdict of an infinitely higher tribunal?—why not believe God's threatening, and escape the eternal tempest that lowers for *him who putteth the cup to his neighbor's lips!* Why not co-operate promptly in a public reform, that is regarded with intense interest in heaven, on earth, and in hell?

O review, as men of reason, and conscience, and immortality, this whole business: And if you have no ambition to *benefit your fellow-men*—if you can consent to *ruin many for both worlds*—if you can persist in *wasting and perverting the bounties of a kind Providence*—if you can outrage the feelings of the most *enlightened and virtuous*—if you can pursue a work of darkness *amid noonday light*—if you can sacrifice a *good name*, and entail *odium on all your race*—and if you can deliberately *offend God*, and jeopard *your immortal interests* for paltry gain,—then go on—go on a little longer;—but, "O MY SOUL, COME NOT THOU INTO THEIR SECRET; UNTO THEIR ASSEMBLY, MINE HONOR, BE NOT THOU [redacted]."

From the Philadelphian.

INTERESTING CIRCULAR.

Philadelphia, July 5, 1830.

SIR—The following letter was put into my hands by the gentleman to whom it was addressed, with a request that I would endeavor to accomplish the object of the writer. I knew no better way to do this, than to present the subject to the consideration of the friends of religion and science who might be expected to feel an interest in so important a work, as the translation of the Scriptures into the language of a people just emerging from a state of barbarism; a work which may prove a blessing to generations unborn.

Any donations of books or money, which you, or any of your friends to whom you may think fit to show this, may make, will be thankfully received, and forwarded to Mr. Andrews, in your name.

I trust the importance of the object may be permitted to plead my apology for troubling you with this communication.

I remain very respectfully,
Your Servant in the Gospel,
JOSEPH P. ENGLES.
No. 71, Filbert street.

Lahaina, (Island of Maui,) Sandwich Islands October 27th, 1829.

REVEREND AND DEAR SIR:

Were I to call at your house, though you might be engaged in business, yet I feel assured that you would give me a welcome not only on the worldly principle of politeness, but on the ground of christian affection as a brother in Christ. But as I cannot go to you, I send a messenger. Not indeed from a different neighbourhood, a different state, or a different city of the same country, but from the distant islands of the sea. Since I was at your house last, on my way from Princeton to Kentucky (July, 1825,) God in his providence has led me in a crooked path, but it has been a plain one, at least it has seemed so to me. It is now more than two years since I left Kentucky, and in a day or two more it will be two years since I bade farewell to my native country. But the Lord has been with me and prospered me until the present time, and I now have the prospect of doing something that shall tend to advance his kingdom on earth. How wonderful is the sovereignty and grace of God displayed in choosing the weak things of the world to confound the mighty. Even so Father, for so it seemed good in thy sight. When God needs instruments in building up his church, he can change a blaspheming sailor into a devoted and heavenly-minded preacher of the gospel, as in the case of a Newton. And his grace and providence are hardly less conspicuous in sending me to these Islands of the Pacific to make known Jesus and a precious salvation to those that were afar off. I was not permitted indeed, to go the same length in outward wickedness that he was, but God has seen fit to raise me to a higher station than he did him. I have not indeed half the piety, zeal, love for the souls of men, and love for my master that he had, but my responsibilities are truly great. O, who is sufficient to be a missionary of the Cross! To be an ambassador of God in any country or in any situation, is the highest honour that can be conferred on man: it is an honour to which angels are not raised; but to have the honour of translating into other languages and publishing the terms of reconciliation to a people that knew them not before, is still if possible a greater honour, inasmuch as it implies higher qualifications. But it is the glory of the gospel that it admits persons of one, five, and ten talents to labour for God, and with his blessing. Nothing done for him will be ineffectual. Souls will be saved, and God will be glorified in proportion as the talents entrusted to their care shall be improved.

But I have almost forgotten the object I had in view in writing. I forward this letter by Mr. Stewart, Chaplain of the United States Navy in the Ship Vincennes. We have all been highly gratified so far with the visit of the Vincennes and think it will be productive of much good. An account of her reception and the proceedings of the Chiefs in consequence of the dispatches she brought from the government of the United States of America, will all be made known on her return.

My reasons for writing to you are as follows. Because I once was acquainted with you—Because I wished to have a correspondent in Philadelphia—Because as Missionaries are always beggars, I had a favour to ask of you—and perhaps it would be gratifying to you to hear from these Islands.

Respecting the favour that I would ask, I shall only state the fact that we (especially myself,) are miserably deficient in books for obtaining a competent knowledge to go on with our work. My appointment from the board contained the following words: "Besides preaching, you will look forward to the translation of the Old Testament from the Hebrew into the Hawaiian language." Now the helps that I have for such a work are utterly insufficient. I have indeed Van der Hooght's Hebrew Bible, Stuart's Hebrew Grammar, and Robinson's Hebrew Lexicon. Besides these, I have three volumes of Pool's Synopsis of the Critics, the Septuagint, and Vulgate. So far very good. But can the Bible be correctly translated with such helps? We need those rare and valuable authors, that will unfold to us the genius and spirit of the oriental languages—the manners, customs and geography of those nations, in short, all that is valuable in Hebrew and Greek philology, criticism, and the science of interpretation. As ministers of the gospel, we ought to be acquainted with these things, that we may bring forth from the treasures of heavenly wisdom things new and old, but as translators of the Bible, it is unpardonable to neglect any thing by which we can gain correct ideas of the mind of the Spirit. As christian students we wish to keep pace with the literature, especially the Biblical literature of the age. But if we do, we must be indebted to our friends and the friends of religious literature for the proper means.

Now Sir, should you not be able yourself to help me in the least, are there not some gentlemen in your city that would do something if they knew our wants? There is a spirit of inquiry already existing amongst this people that cannot be checked. They come for information on all subjects and they expect us to answer them, and frequently we could if we had the proper reference books. Geography, history, philosophy, mathematics, all come in play very frequently.

The ancient Arabick and Syriac versions of the Scriptures, with Grammars and Lexicons would be invaluable helps to us. The book however which I now need every day is, *Taylor's Hebrew Concordance.* I have just been looking over the catalogue of books mentioned by Horne in his introduction to the critical study of the Bible, but I find so many that I really need, that I dare not make out a list. Let the friends of sacred literature put themselves in the situation of translators of the Bible from Hebrew into any modern language and they will see what we here need. Any thing will be thankfully received, as it will help us to communicate the true knowledge of Christ, of his holy word, and the way to Heaven.

We shall be able to read with profit any works in French or German, provided a German Grammar and Dictionary be sent with them. Amongst commentaries on the prophets, I know none better than Calvin's.

But I must bear in mind that beggars must not be choosers.

The Lord still continues to bless this mission. There has never been a stronger desire for books and instruction than at present, and never was there a people more disposed to profit by them. We have not the revivals that are so remarkable in America, because the people are so ignorant that but a little portion of truth at any one time can be brought to act upon their minds. The hatred and abhorrence that a christian has of sin, is just in proportion to his knowledge of the extent and spirituality of the law of God. But this people have yet very faint views of the evil nature of sin from this source; hence their love of the Saviour is small in proportion. But still the root of the matter seems to be found with them, inasmuch as the fruits are the same as they are in christian countries.

We know not what we may be called to encounter yet, though victory seems to declare for the truth. The Jesuit missionaries are doing all they can; what it will amount to in time it is impossible to foresee. We may have the whole Catholic controversy to go over ere long. If so may the Lord prepare us for it. Pray for us that our strength and faith fail not.

Yours, very affectionately,
LORRIN ANDREWS.

COMMUNICATIONS.

For the Western Luminary.

THE SABBATH MAIL QUESTION.

No question has been before the people for many years which has so much agitated the public mind as the question, Shall the law which requires the post-office department to be kept open and the mail to be carried on the Sabbath day be repealed!

Thousands of our fellow-citizens, belonging to different religious denominations, and many who do not belong to any church, have humbly and respectfully petitioned Congress on this subject. It is granted that a very large number, perhaps the majority of the petitioners, belong to one religious denomination. How have those petitioners been treated? As an American, as a citizen of a professedly Christian country, I blush to answer the question. While the petitioners have met with able advocates in Congress, who have attempted to sustain their cause by arguments, the refutation of which has not been attempted otherwise than by calumny, the petitioners, by the majority of Congress, have been treated with neglect, by some with contempt, nay more, with *abuse*. Let him who doubts this read again Johnson's reports of the last and the preceding winter.

It is not of neglect of which the petitioners complain. Congress have a constitutional right to reject the request of any set of petitioners however respectable they may be; but it is, that evil intention attributed to the petitioners—that attempt to subvert this government, in one of its most sacred and fundamental principles alleged against us, of which we complain—That spirit of proscription, which is made to operate against some of our most trust-worthy citizens, at the polls, merely because they were signers to the Sunday mail petitions.

While we leave the far-famed Col. Johnson to add to all the luxury of his hitherto *chaste* enjoyments and unspotted reputation, the honour which his celebrated reports on the Sunday mail question can confer—While we leave our fellow-citizens, in various parts of the state, who have ridden, upon the Sabbath mail question, into office, to all the felicities of a winter's residence in Frankfort; we will pass on to the consideration of the two following questions: Is not the first day of the week the Sabbath day of the United States! And is not its recognition in all our political and civil institutions, a much more complete union of Church and State, than could possibly be effected by simply closing the post-office department on the Sabbath day!

We premise a remark or two. The union of *Church and State*, or the sanctions of religion, are absolute and indispensable to the proper existence of any government, in any part of the christian world. If this proposition needs any proof, it has it from the fact, that there never has been but one attempt in any part of Christendom, to dispense with the sanctions of religion, in the administration of government. That attempt transformed the most civilized and enlightened nation on earth, into a nation of savages and cutthroats—loosened all the bonds of social life—Shattered the whole social fabrick, and presented it to the afflicted world a heap of rubbish, which employed half the civilized world one quarter of a century to clear away. Do not tell me, that it is folly to attribute the horrors of the French Revolution, to the dismemberment of Church and State, or in other words to an attempt to dispense with the sanctions of religion. I defy any political philosopher to trace these evils up to any other source. It is granted other causes had their influence. Despotism and oppression came in for their share; but they were but feeble parts of the machinery. False philosophy engendering atheism; surcharging the hearts of thousands, with the blackest enmity against christianity; this was the mainspring of the death-working engine. The complete demonstration of the truth of the above proposition, is had, in the fact, that a return to the order of civilized life in France, and an acknowledgement of the sanctions of religion were simultaneous. It must not be objected to me, that I am pleading the cause of despotism and of popery. Much as I abhor despotism, and admire my own happy republic—much as I mourn over popery and all its abominations; for one, I say come despotism with more than the oppressions of Europe, come popery with all the abominations of Rome herself, rather than that atheism which covers the grave with an endless night, and shuts out the light of eternity—rather than that deism which would roll back the stone upon the grave of the Saviour, and forbid me to hallow the day of his resurrection. But we are prepared to show, that neither atheism, nor deism, nor the abrogation of the Sabbath, form any part of the constitution, or the right administration of our happy government. Atheists and infidels there may be, who, with their polluted hands, attempt to adjust this ark of our political safety; but to the constitution and to the majesty of this christian nation, they must succumb. They must learn "that the heavens do rule."

The questions at issue are these. Is not the first day of the week the Sabbath day of these United States? And secondly, is not its recognition, in all our political and civil institutions, a much more complete *union of Church and State*, than could possibly be effected by simply closing the post-office department on the Sabbath day!

To the first of these questions the constitution of the United States alone furnishes a sufficient answer. In Article I. Sec. 7, we find this clause: "If any bill shall not be returned by the President within ten days (Sundays excepted) after it shall have been presented," &c. Now, which day of the week was recognized as Sunday, (or Sabbath day) at the time of the formation of the constitution? From one end of the continent to the other, and by every individual Jew and Christian, the first day of the week was recognized as the Sabbath. Nor were the Jews or seven-day Baptists thought of by the framers of that instrument. Nor have any of those people who observe the seventh day as the Sabbath, as we believe, ever made any complaint that the first day of the week has thus been recognized as the Sabbath of the United States. It was reserved for the years 1829-30 for the politicians of the day, when particular purposes were to be answered, and a particular, and envied religious sect were to be traduced, to stand forth and plead the cause of the Jews and seven-day Baptists. But all this avails nothing. A recognition of a Sabbath stands interwoven in our happy constitution; and though it is not in that instrument fixed to the first day of the week, yet the common law of the nation, both before and after the adoption of the constitution, and the practice of ninety-nine hundredths of the people fixes it to that day. Therefore the first day of the week is the Sabbath in the United States.

The President of the United States may retain in his hand a bill awaiting his signature 11 days, within which time one first day of the week must always occur; but he may retain in his hand a bill 12 days provided two first days of the week, or two Sundays intervene, but would he be within the pale of the constitution if two Saturdays should occur, he regarding them as Sabbaths! No one will say he would. Then the President and both houses of Congress and the whole people of America are compelled by the constitution to do homage to the Sabbath on the first day of the week. Nor is it in the power of *construction* or *expediency* or *nullification* itself to alter this part of the constitution. It can only be done by the people. Therefore the first day of the week is the Sabbath of the United States.

When the first day of the week returns every legislative hall in our country is closed. Nor is there a single legislature within our confederated states that would dare openly to do business on the Sabbath day. However the members of our legislatures may curse the Sabbath, and say "it is a weariness"—an infringement upon their liberties—a relict of superstition: still they must bear it. Because the federal constitution recognizes it. Because both houses of Congress close their doors on Sunday: and what is still more, because many millions of their constituents and fellow citizens cleave to the Sabbath as one of the strong anchors of a floating world, and safeguards of American liberty. And they will cleave to it with their lives. Yes, they will cleave to it, and *rise* with it, unless the nation becomes frenzied with the atheism which decreed that there was no God, abolished his Sabbath and established the decades of France—unless the nation be cursed of heaven and left to fall under the influence of the cold hearted withering infidelity of Thomas Pain, or his more dastardly coadjutors. Therefore, putting all these facts together, the closing of our Congressional and legislative halls on the first day of every week, and the indissoluble cleavings of the hearts of the people to the thing, the first day of the week is the Sabbath of these United States.

When the first day of the week comes round all our courts of justice are closed. The judge is permitted by the laws of the land, to lay down his law books and consult that book which is the fountain of all law—to remember that tribunal from which there is no appeal. Our courts of justice! Our American courts of justice! Who can think of them but with exultation, with gratitude to God, at once the lawgiver and the judge of the universe. It is here the injured find refuge from the oppressions of legislation. It is here the insulted Indian of our country, who has been half civilized by the blessedness of the gospel and the Sabbath—who is still cleaving to our bosom, and saying, let me live and die among those who have opened up to my darkened mind the glories of immortality—It is in our courts of justice he will find a safeguard from the storms of faction, and the unparallelled injustice of the last Congress. Our courts of justice! It is the chief glory of our country that there is no man, from the humblest citizen to the most exalted office of state, who is beneath their protection or above their control. They are the high depository of the rights of individuals and communities. In them the Sabbath and the Sabbath's friends will find a shield, when petitions shall have proved in vain. For the Sabbath is a part of the constitution. And can that legislation be maintained in any court which commands the President and both houses of Congress to *sanctify* the Sabbath, and a postmaster in ordinary times of peace and public tranquility to *profane* it? And whenever there shall be in office a Postmaster General, who, fearing God, shall be willing to breast the storm, he will refuse to open the post-office on the Sabbath day, and will claim the same exemption from servile labour, on that holy day, with the rest of his fellow servants, and should he suffer *loss* for so doing, he will appeal to our courts, and there is not a judge in our happy country, who either would or dare give a judgment involving the violation of the Sabbath. Still I can conceive of a state of public danger in which it would not only be allowable, but be the duty of both houses of Congress to throw open their halls of legislation, on the Sabbath; nor is there a Sunday mail petitioner who, in such a state of things, would not glory in the transportation of the mail on that day; for the God of the Sabbath is a God who delights more in mercy than in "all burnt offerings," and the disciples of the Saviour remember that "the Sabbath was made for man." But for a people whom God has blessed, as he has blessed no people, in the midst of profound peace and prosperity, to sanction by law the violation of one of God's holy commands, is a virtual denial of his authority, and if persisted in, must incur a national curse.

Therefore, because all our courts of justice are compelled to do homage to the first day of the week, that day is the legalized Sabbath of the United States. If facts be an attestation of truth, then my first question is answered in the affirmative.

An answer to my second question, viz. whether a recognition of the Sabbath, in all our political and civil institutions is not a more complete union of Church and State, than could possibly be effected by the simple closing of the post office department on the Sabbath day, will occupy a second paper.

PHILO-SABBATUM.

For the Western Luminary.

QUERY.

Is not the government of the Presbyterian Church republican? If so, who are the representatives of said Church? Are they not the persons whom the Church elects for this purpose? Are any other persons except Ruling Elders and regularly installed Pastors elected by the Church as her representatives?

QUERIST.

For the Western Luminary.

Mr. Skillman will please give the following lines a place in his paper.

ON THE DEATH OF AN INFANT.

Your babe is gone, forever gone;
And has his spirit fled!
It has, (and nature seems to mourn)
He slumbers with the dead.

Hast thou not seen spring's early flower
Inhale each balmy breath,
And seen it wither in an hour,
By the cold blast of death!

Parents! thou hast an emblem seen,
Of disappointed man;
The bud of youth in spotless green
Oft withers in a span.

Sweet innocence, thy sleep is cold,
Thy form with earth is laid,
Thy spirit we through faith behold,
In heavenly robes arrayed.

There rests his spirit ever free,
From worldly toil and care,
To dwell forever, Lord, with thee,
And nobler virtues share.

But who shall ease the Father's heart,
Who dry the Mother's tear,
Who to the mourning friends impart,
Or hope or comfort here.

Faith points to brighter worlds above,
And soothes the rugged way:
Make us, O Lord, thyself to love,
And teach us to obey.

ELIZA.

Thursday, 19th August, 1830.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 18, 1830.

TO CORRESPONDENTS.

Philo is received, and will be inserted next week.

PUBLIC MEETING.

This evening a public meeting will be held in the Baptist Church in this town, commencing at a quarter before eight o'clock. The object of the meeting is to consider and act upon the resolution recently adopted by the American Sunday School Union, viz. *That the American Sunday School Union, in reliance upon the Divine Aid, will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi.*

This resolution has been cordially approved, and the means to aid in carrying it into effect, have been liberally contributed in several of the eastern cities, as well as in several places on this side of the mountains. We learn from the agent that about $2500 have within a few days been raised for this object in Cincinnati. The friends of Sunday Schools, and all who may wish to learn more about this system of benevolent and patriotic enterprise, are earnestly invited to attend the meeting this evening.

The Rev. Mr. Baird of Philadelphia, general Agent of the Sunday Schoool Union, will be present and address the meeting.—Address from other gentlemen are also expected. It is a noble cause, and now is the time for action.

INTERESTING MEETING.

A Presbyterian camp meeting was lately held at Sharon, near Cincinnati, commencing on Thursday the 5th, and continuing till the Tuesday morning following. By a gentleman, who was present, we are informed that perfect decorum prevailed through the whole meeting. The exercises of the occasion were attended with the influences of the Holy Spirit. Four or five thousand persons were assembled, and the appearance of all indicated a deep seriousness and the anxious inquiry—*what shall I do to be saved?* One hundred and three persons, after proper examination, were received as members of the Church. Many without hope left the ground under the most solemn impressions of the reality and importance of vital religion. Christians were awakened to self examination and earnest prayer.

M'GREADY'S SERMONS.

Mr. James Smith, of Henderson, proposes to publish the Sermons of the late Rev. James M'Gready, if sufficient encouragement be given. Mr. M'Gready was distinguished as an able and faithful preacher in the Presbyterian church. Some specimens of his writings we have lately seen in the Religious and Literary Intelligencer, published at Princeton in this state. Judging from these we are persuaded that the contemplated publication is in a high degree entitled to the patronage of the religious community, and would greatly subserve the interests of practical religion. Many doubtless in this country listened with delight to these sermons, as they came from the living lips of the preacher, and now that he is gone would rejoice to read them in print. We hope Mr. Smith will receive encouragement to go on in the execution of a work, that promises so much benefit to the church and to society.

The Prospectus for this work will be found in another part of this paper.

"ALARM TO DISTILLERS."

We were so much pleased with this tract, that we have embraced the earliest opportunity to give it a place on the pages of our paper. We would suggest to our readers, who are friendly to the cause of temperance, that they might do good by lending, or giving this paper to any of their acquaintances, who may be engaged in the business of distilling ardent spirits. To them, the "Alarm" is addressed.

FOURTH OF JULY.

This anniversary was celebrated in Rogersville, Ten. on the 3rd. The celebration, although controlled by gentlemen unconnected with the temperance society, was purely a *cold water* celebration.

On Sunday the 4th. after sermon by the Rev. James Morrison, of Va. the Hawkins County Colonization Society, held their first anniversary meeting. An excellent address was delivered by John A. M'Kinney, Esq. the president of the Society, and a collection was taken up, amounting to $21 75.

SABBATH MAILS.

It is stated in the Philadelphian as a fact, "that before any petitions were forwarded to Congress, the Hon. Martin Van Buren wrote to J. M'Lean, Esq. then Post Master General, in favour of discontinuing Sunday Mails:" and the query is made, "do you think Mr. Van Buren wishes any union of Church and State? Was he ever accused of being too fond of the church?"

We were forcibly struck by the following passage in an Address to the people of the United States, respecting Sabbath Mails, contained in a religious Magazine now lying on our table. We intend to give our readers the whole piece soon.

"But there is a class of good sort of people, many of them christians, who profess to reverence the Sabbath, as a divine institution, and to regret the existence of the present law, and still are opposed to petitioning Congress, or using any means to obtains its repeal, *because they disapprove of religious combinations.* It is doubtful whether those who offer this objection, have any distinct idea of its import. The objection is not to the *end* to be accomplished; for *that is desired.* It is not to *a combination;* for the signers of any petition, do, in the same sense, form a combination, and the objectors themselves sign other petitions. The objection is simply, that it is a *religious* combination; and if it contains any idea at all, it implies, that if the petitioners were *infidels*, instead of christians, they would unite with them; for then it would be *no religious combination, and the whole ground of objection would be removed.* But how many centuries do these good people think will elapse before they will have the pleasure of co-operating with *infidels*, in rescuing the Sabbath from desecration and oblivion? Do they not know that all the powers of infidelity throughout our land, are now concentrated and directed *against* the Sabbath? Do they not know that all the lue and cr; about *priestcraft*, and *a union of Church and State*, has been got up, in order to excite the prejudices and jealousies of this good sort of simple christians, and thus enlist them under the banners of infidelity, for the purpose of destroying the Sabbath? Do they not know that one denomination of christians has been singled out, *as conspirators against the State*, because that denominations are the united, uniform and able defenders of the Sabbath?"

Mr. Bacon, President of Georgetown College, was inducted into office on the 26th ult. The address of the President on the occasion is highly spoken of in the Sentinel.

READING THE SCRIPTURES IN PUBLIC WORSHIP.

Brother Hinckley,—Will you allow me through your columns to call the attention of the churches, and especially of the ministers of our churches, to a circumstance which I consider a very great as well as a very unaccountable neglect of duty—I mean a frequent omission, totally, of the reading of the sacred scriptures in public and social worship. I am informed that at the late meeting of the General Assembly of our Church, a committee was appointed to inquire into this neglect of the Holy Volume—and to devise means to remedy the abuse—and that this committee reported to the Assembly that no such abuse existed. I cannot say how it is in our Eastern Churches—nor can I say how it is *generally* in the Western. But this I can say, that for at least one year back, I have been struck with the fact, that within the limited circle of my acquaintance and observation, Ministers will preach and pray and exhort in the congregation, and in meetings of a smaller character for prayer and exhortation, and never once look into God's word unless when they preach to take their texts. Now I have held the opinion, that no religious worship was complete without the reading of a portion of the Scriptures. And in view of this thing, I take the liberty of saying, brethren, it ought not so to be. The simple proposition, should the reading of the scriptures constitute ordinarily a part of every religious service, admits of no discussion. It is self evident. Upon the agitation of the question, therefore, no dispute, I imagine, can arise, except about the fact. I only wish to call attention to the circumstance—and would rejoice to learn that the abuse does not exist beyond the circle in which I have observed it. I trust wherever it prevails it will be corrected. W. B.

SABBATH SCHOOL CAUSE.

Danville, July 19th, 1830.

Rev. O. S. Hinckley,

Dear Sir,—The following resolution is forwarded to you for insertion in the Luminary. On Monday evening the 12th inst. at the monthly concert of prayer for Sabbath schools the following resolution was unanimously adopted by the members of the Danville Presbyterian Sabbath School.

Resolved, That this Society cordially approve the resolutions passed at the last anniversary of the American Sunday School Union, for establishing Sunday Schools through the whole valley of the Mississippi, and that we pledge ourselves to raise the sum of fifty dollars to aid the parent Society in effecting this great and benevolent undertaking. W. GUYNN, Sec'y.

SABBATH SCHOOLS IN RHODE ISLAND.

Mr. M'Dowell, a student of the Theological Seminary, gave, (in illustration of what may be done by a little pains-taking,) an interesting account of what had been recently done, by himself and a band of five or six of the brethren of that institution, in the state of Rhode Island. He stated that through the exertions of these laborers and of two students of Brown University, more than 90 Sunday schools were established in that State, during the last six weeks, and that funds had been raised to promote the cause there, to the amount of more than $500, besides several hundred dollars raised for libraries! He mentioned several interesting facts which I cannot now state, and concluded by saying that there is now a Sabbath school for one out of every three school districts in that State! A fact which cannot be said of any other state, and yet a little while ago that State was behind every other in New-England. The Rhode Island Sunday School Union contemplates employing a perpetual agent to increase and sustain Sunday schools throughout their limits.—*N. Y. Obs.*

From the American Sunday School Magazine.

——, *Illinois, June 25th*, 1830.

Our opinion respecting the labours of the agents of the Sunday-School Union, you have probably received before this. There is evidently a great change working among us on that subject. Sabbath-schools are evidently becoming popular very fast, and they are springing up all around *this* place. I formed one some days since a few miles distant, composed mostly of adults, a large proportion of whom are unable to read. In the vicinity of this town, there is at present a very happy state of feeling in reference to Sabbath-schools, and it has apparently arisen from the influence exerted by our school. Your agents have not visited this county, but immediately on my coming to this place in January last, a school was formed which has been in successful operation since. It appears to be exerting a very happy influence here. Soon after its formation, a report respecting it went over the country and elsewhere, and the effect was to create an anxiety in the minds of many to enjoy the benefits of these highly useful institutions. It has frequently been said to me, ten, twenty, and forty miles distant, I understand you have a fine Sabbath-school in ——. One school properly conducted, and under successful operation, will do more in this country towards allaying prejudices and enlisting public feeling in behalf of these precious institutions, than months of the most fervid declamation in their favour. And perhaps it is not too much to say, that a want of confidence in Sabbath-schools, arising from previous failures, is one of the most formidable obstacles to their formation. These failures in the Valley of the Mississippi, perhaps, are more frequent than you would be apt to suppose, and hence the vast importance of well qualified superintendents and teachers. This is all that is needed in this country to produce numerous and flourishing schools. And shall the rising generations by tens of thousands, in this interesting portion of our republic, be excluded from the benefits of these institutions, merely because there are none to gather and instruct them! O what wonders could ten thousand well qualified devoted Sabbath-school teachers, with the blessing of God, work, by removing to the valley of the Mississippi!

I have no doubt that if Mr. —— could remain another year in this state, form new schools, revisit and revive old ones, &c. &c., that he might do twice the good he has the past year, and that we trust has been great. The expectation of a visit from the agent, would be sufficient to keep alive the interest in a school for months. The subject of Sabbath-schools is daily assuming new interest and importance in this state; and though our lamented brother Hawley was cut down in the midst of his devoted labours, yet who knows but this afflictive dispensation of Divine Providence will be overruled to the furtherance of the cause even in this state.

There was a gentleman here this week, who lives more than a hundred and fifty miles north of this, enquiring where he could get some Sabbath-school books. There is generally a perfect dearth of books in this country, and tracts and Sunday-school books are read with great eagerness; I lately distributed some of the latter, which were of the smallest kind published by the Union; but you can scarcely imagine with what pleasure they were received, and with what interest read.

SECULAR SUMMARY.

GREAT FLOOD AND DEVASTATION.

From the Vermont papers we learn that great injury and suffering have been produced in that state by heavy rains. The rain commenced on the 24th ult. and continued nearly three days. At times it fell in torrents. By the mountainous form of the country the water quickly collected into the natural channels and swelled the streams to such a height as to carry off bridges, mills, fences, houses, &c.

On the western side of the Green Mountains the greatest destruction of property and lives seems to have occurred. In the township of New-Haven, about 8 miles south of Vergennes, several houses were swept away in the night, and *fourteen persons* were drowned. On the western shore of Lake Champlain great injury was done. Particulars are not known. In Royaltown, on the east side of the Green Mountains, one man was drowned. Immense injury is done to the crops and farms.

INTEMPERANCE AND MURDER.

A correspondent of the New-York Observer states that three murders had been committed in the region of Detroit within a few days, all in consequence of intemperance. The author of one of them was Stephen G. Simmons, who in a fit of intoxication killed his wife. After trial and conviction by an impartial jury, he received, on the 26th of July, the sentence of death, and now in prison awaits its execution.

A resolution was introduced into the British House of Commons on the 15th of June, by Mr. Hume, to withdraw their settlement at Sierra Leone. He alleged that it had totally failed on account of the unhealthiness of the climate. The resolution was not adopted, but a committee of inquiry was appointed.

The Fox caught—a fact.—A distiller not forty miles from this city, carried to N—— a few months since, a quantity of spirits and offered it to Mr. W——, a liquor merchant, for 30 cents a gallon. Mr. W. told him he did not want it. Why said the distiller, do you not know how to make St. Croix Rum? Take a hogshead, with one third good St. Croix, worth 90 cents a gallon, and fill it up with spirits at 30, and not one in ten of our common farmers will know but that it is all pure St. Croix, and you will clear 60 cents on the spirits. O, said Mr. W. that would be too bad. Why no, said the distiller, the customer will never know it, and it will be just as good for him. But my conscience, said Mr. W., my conscience wont let me. O, that is nothing, said the distiller. Come, you take my spirits; I do not want the money, I will take in pay a hogshead of your St. Croix.—To this Mr. W. consented, and the distiller rolled in his barrels. In the course of an hour he was ready for a start home, and took his hogshead of St. Croix at 90 cents a gallon. —His good West India was soon tapped and exhibited to his friends; but it did not quite answer expection; and the distiller began to suspect that honest, conscientious Mr. W. was not quite so ignorant of matters and things as he appeared to be. In a few weeks he went to N. and called on Mr. W. Here his first enquiry was,—Was that, Mr. W. pure St. Croix, that you sold me? O yes, pure, excellent, best quality. But was it not adulterated at all? O yes, when you was out, I followed your advice, drew off two thirds and filled up the hogshead with two barrels of your spirits. You said the consumers would not find it out, and conscience was nothing, and I should clear 60 cents on your pirits.—The distiller raved, and swore he would never trade with such a man again—a man that would so impose upon people—it was not fair. —*Connecticut Observer.*

SUICIDE.—A man by the name of John Belt, a resident of this county, (Scott.) put an end to his existence on Saturday last, by cutting his throat with an axe! He first attempted it with an old case knife, but finding it too dull, made use of the axe. He was in the habit of using ardent spirits to great excess at times, and after his drunken spells, would be partially deranged for some time. He was in that situation when he killed himself. On the morning previous to his committing the act, he informed his wife that he knew some one would kill him that day, by cutting his throat, and made a kind of verbal will. His wife attempted to prevent his killing himself, but he pursued her some distance with the axe, and would probably have killed her, had she not fortunately succeeded in crossing a fence before he reached her. She then gave the alarm to her nearest neighbors, but before any one could get to her assistance, Belt had succeeded in cutting his throat from ear to ear, completely severing his windpipe and both jugular veins. He was of respectable connexions, and has left a wife and several small children. Such is the tragic and melancholy end of the drunkard!

Kentucky Sentinel.

Intemperance and Murder.—The court room in Detroit city presented the last week an unusual spectacle. A husband tried for the murder of his wife; the witnesses, their own children; upon their testimony, a verdict of guilty found and recorded. The murder was committed by Stephen G. Simmons on the 14th of June last, in the house kept by him as a tavern, half way between Detroit and Ypsilanti. The circumstances, as disclosed by the witnesses were, that on Saturday previous, Simmons returned home after an absence of a week, in which he attended the progress of a civil suit in the Circuit Court, passed the Sabbath with his family, and they were all happy together. Both his wife and himself drank freely. On Monday each took a dram in the morning, and lay down upon the bed, where they remained until about an hour before sunset. Simmons then rose and made some enquiries of his daughter concerning the stageman, whom he suspected to have had improper intercourse with his wife. He then beat her, until she died. The evidence made the bearers acquainted with the condition of the family for some years past. It represented a husband sometimes forcing, always encouraging his wife to drink; in his moments of intoxication, beating her with the hand or instruments of wood or iron, and driving her forth at night to seek shelter in the woods, following her and stamping upon her. It represented a mother in a drunken carousal with her husband in the presence of their children; or raving like a fury, and grasping chairs or boards to beat them, and drive them from the house. Intemperate men and intemperate women, can you learn nothing from this?—*Detroit Journal.*

Dysentery.—A writer in the Daily Advertiser says: "It is not so generally known or recollected as it sould be, that boiled milk, thickened with a little wheat flour, is an almost certain cure, in all common cases, for dysentery. It may be taken with safety in any state of the disease, and repeated until a cure is effected. The writer has had a pretty numerous family for more than fifteen years, and recommends this simple convenient remedy, from known and long-tried experience."

Cure for the Piles.—Take 1 oz. of calcined magnesia, 1 do. flour of sulphur, 1 do. flour of mustard, 1 do. cream of tartar; mix them well in three pints of pure honey, and take a table spoonful of this mixture morning, noon, and evening before meals.

FOREIGN.

England.—His Majesty, George IV. king of England, died on Saturday morning, June 26th. On the same day his brother, William Henry, Duke of Clarence, took the oaths of office. He is now king, with the title of William IV.

The Duke of Wellington and other ministers have been re-appointed to the offices which they held under their late sovereign.

Algiers.—Letters received at Boston and Providence from Gibraltar, dated 25th June, announce the report there that the French had taken Algiers with a loss of 5,000 men. This rumour, however, is not credited. Letters from Gibraltar dated as late as the 28th of June have been received at Boston, and they make no mention of such an event.

Prussia.—The Princess Elizabeth, of Bavaria, now Princess Royal of Prussia, has abjured the Catholic religion, and embraced the Protestant faith.

OBITUARY.

Died—In this vicinity, on Sunday morning last of the bilious cholic, Mr. John H. Morton. The attack came on Friday morning and terminated his life in less than *forty-eight hours.*

—— On the 25th ult. Mrs. Louisa Morton, wife of Wm. J. Morton, Esq. of Bowling-Green.

—— On Friday, 6th inst. Mary, infant daughter of David Castleman, Esq. of Fayette County, aged about eleven weeks.

——At Philadelphia, on the 15th ult. the Rev. Noah Davis, an active, faithful agent of the Baptist Tract Society, aged 28—after an illness of 36 hours.

FRESH MEDICINES.

JUST RECEIVED AND FOR SALE BY

JOHN NORTON,

At his Drug and Chemical Store, South of the Court House, Main-street, Lexington.

A Supply of FRESH DRUGS AND MEDICINES, together with a general assortment of PAINTS, DYE STUFFS, PATENT MEDICINES, SURGICAL INSTRUMENTS, and Glass Ware of all sizes &c.

ALSO A FRESH SUPPLY OF

DOCTOR CHAPMAN'S

Anti-Dyspeptic or Sour Stomach Pills—an effectual remedy for Dyspepsia. And

DE LA MONTEAT'S

Columbian Vegetable Specific, for Coughs, Colds, Consumptions, &c. J. N.

August 13th, 1830.—7-3t.

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader, particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent, are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 8th, 1830.

SPECTACLES FOUND.

FOUND by the subscriber on Saturday morning, July 14, at the lower end of Main-street, Lexington, a pair of silver plated Spectacles, in a morocco case.

WM. C. OFFUTT.

CENTRE COLLEGE.

THE next session in this institution will commence on the 1st Monday in September next and continue about ten months. The Faculty consists of the following gentlemen.

Rev. GIDEON BLACKBURN D. D. President.
J. M. BUCHANAN A. M. Prof. Math.
W. R. THOMPSON A. M. Prof. Lang.
T. NICHOLS A. B. Prin. Gram. School.

Fees for Tuition and Board will be required semi-annually in advance.

RATES OF TUITION.

Tuition in the College classes per session	$30 00
Do. in Grammar School per session	24 00
Fuel for the use of College	1 00

RATES OF BOARDING, &c.

Board, Lodging and washing per week	1 50
Candles and fire wood will be furnished when wanted at cost	0 00

The public will perceive that no change has been made in the Faculty.

It is believed that Centre College and its many advantages is too extensively known to require a particular recommendation to the patrons of Science and Literature. The great increase of Students during the last year is its best eulogy. J. HARLAN Sec.

Danville Ky. Aug. 7th 1830.

DEAF & DUMB.

THE next session of the Asylum for the Tuition of the Deaf and Dumb will commence on the 1st day of September next.

CHARGES.

Board, washing, lodging, mending, fuel and candles, per annum	$75 00
Tuition per annum	36 00

Payable half yearly in advance.

There is no change of Superintendant, Matron, nor Teachers. It is believed that general satisfaction has been given to Parents and Guardians who have placed their children at this Institution for instruction. Parents who are unable to pay the above charges, are again informed that the Legislature of Kentucky have made provision for the support of 25 pupils, for the period of 4 years each out of the Public Treasury. It is hoped that parents or relatives of such pupils in Kentucky will not fail to avail themselves of this liberal and humane provision for the instruction of their children. It is particularly requested that parents and others intending to send pupils will do so as near the commencement of the session as possible.

By the Charter of the Institution, pupils from any of the States or Territories are received upon payment of the same fees as residents of Kentucky.

JAMES HARLAN, Sec'ry.

Danville Ky. Aug. 7th 1830.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street. Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price 86 per dozen—62½ cts each.

POETRY.

From the Columbia Star.

"THEY THAT SEEK ME EARLY SHALL FIND ME."

Come while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze—
Come while the restless heart is bounding lightest
And Joy's pure sun-beams tremble in thy ways;
Come, while sweet thoughts like summer buds unfolding,
Waken rich feelings in the careless breast;
While yet thy hand the ephemeral wreath is holding,
Come, and secure interminable rest.

Soon will the freshness of thy days be over,
And thy free buoyancy of soul be flown;—
Pleasure will fold her wing—and friend and lover
Will to the embraces of the worm have gone!
Those who now bless thee, will have pass'd forever,
Their looks of kindness will be lost to thee—
Thou wilt need balm to heal thy Spirit's fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing die—
Ere the gay spell which earth is round thee throwing,
Fades like the crimson from a sunset sky—
Life is but shadows, save a promise given,
Which lights up sorrow with a fadeless ray—
Oh,—touch the sceptre—win a hope in heaven,
Come turn thy spirit from the world away,

Then will the crosses of this brief existence
Seem airy nothings to thine ardent soul—
And shining brightly in the forward distance,
Will, of thy patient race, appear the goal:
Home of the weary—where in peace reposing,
The spirit lingers in unclouded bliss,
Though o'er its dust the curtained grave is closing—
Who would not early, choose a lot like this! C.

MISCELLANEOUS.

[From the Cherokee Pheonix—Extra.]

ADDRESS
OF THE
Committee and Council of the Cherokee Nation, in General Council convened, to the people of the
UNITED STATES.

Some months ago a delegation was appointed by the constituted authorities of the Cherokee nation, to repair to the City of Washington, and in behalf of this nation, to lay before the Government of the United States such representations, as should seem most likely to secure to us as a people that protection, aid, and good neighborhood, which had been so often promised to us, and of which we stand in great need. Soon after their arrival in the City they presented to Congress a petition from our National Council, asking for the interposition of that body in our behalf, especially with reference to the laws of Georgia, which were suspended in a most terrifying manner, over a large part of our population, and protesting in the most decided terms against the operation of these laws. In the course of the winter they presented petitions to Congress, signed by more than four thousand of our citizens, including probably more than nineteen twentieths, and for ought we can tell ninety-nine hundredths, of the adult males of the nation, (our whole population being about sixteen thousand,) pleading with the assembled representatives of the American people, that the solemn engagements between their fathers and our fathers may be preserved, as they have been till recently, in full force and continued operation; asking, in a word, for protection against threatened usurpation, and for a faithful execution of a guaranty, which is perfectly plain in its meaning, has been repeatedly and rigidly enforced in our favor; and has received the sanction of the government of the United States for nearly forty years.

More than a year ago we were officially given to understand by the Secretary of War, that the President could not protect us against the laws of Georgia. This information was entirely unexpected; as it went upon the principle, that treaties ma e between the United States and the Cherokee Nation have no power to withstand the legislation of separate States; and of course, they have no efficacy whatever, but leave our people to the mercy of the neighboring whites, whose supposed interests would be promoted by our expulsion, or extermination. It would be impossible to describe the sorrow, which affected our minds, on learning that the Chief Magistrate of the United States had come to this conclusion, that all his illustrious predecessors had held intercourse with us on principles which could not be sustained; that they had made promises of vital importance to us, which could not be fulfilled—promises made hundreds of times, in almost every conceivable manner,—often in the form of solemn treaties, sometimes in letters written by the Chief Magistrate with his own hand, very often in letters written by the Secretary of War under his direction, sometimes orally by the President and Secretary to our chiefs, and frequently and always, both orally and in writing, by the Agent of the United States residing among us, whose most important business it was, to see the guaranty of the United States faithfully executed.

Soon after the war of the Revolution, as we have learned from our fathers, the Cherokees looked upon the promises of the whites with great distrust and suspicion; but the frank and magnanimous conduct of General Washington did much to allay these feelings. The perseverance of successive Presidents, and especially of Mr. Jefferson in the same course of policy, and in the constant assurance that our country should remain inviolate, except so far as we voluntarily ceded it, nearly banished anxiety in regard to encroachments from the whites. To this result the aid which we received from the United States in the attempts of our people to become civilized, and the kind efforts of benevolent societies, have greatly contributed. Of late years, however, much solicitude was occasioned among our people by the claims of Georgia. This solicitude arose from an apprehension, that, by extreme importunity, threats, and other undue influence, a treaty would be made which should cede the territory and thus compel the inhabitants to remove. But it never occured to us for a moment, that without any new treaty, without any assent of our rulers and people, without even a pretended compact, and against our vehement and unanimous protestations, we should be delivered over to the discretion of those, who had declared by a legislative act, that they wanted the Cherokee lands and would have them.

Finding that relief could not be obtained from the Chief Magistrate, and not doubting that our claim to protection was just, we made our application to Congress. During four long months our delegation waited, at the doors of the National Legislature of the United States and the people at home, in the most painful suspense, to learn in what manner our application would be answered; and, now that Congress has adjourned, on the very day before the date fixed by Georgia for the extension of her oppressive laws over the greater part of our country, the distressing intelligence has been received, that we have received no answer at all; and no department of the Government has assured us, that we are to receive the desired protection. But just at the close of the session, an act was passed, by which half a million of dollars was appropriated towards effecting a removal of Indians; and we have great reason to fear that the influence of this act will be brought to bear most injuriously upon us. The passage of this act is certainly understood by the representatives of Georgia as abandoning us to the oppressive and cruel measures of the State, and as sanctioning the opinion that treaties with Indians do restrain State Legislation. We are informed by by those, who are competent to judge, that the recent act does not admit of such construction; but that the passage of it, under the actual circumstances of the controversy, will be considered as sanctioning the pretensions of Georgia, there is too much reason to fear.

Thus have we realized with heavy hearts, that our supplication has not been heard; that the protection heretofore experienced is now to be withheld; that the guaranty, in consequence of which our fathers laid aside their arms and ceded the best portions of their country, means nothing; and that we must either emigrate to an unknown region and leave the pleasant land to which we have the strongest attachments, or submit to the legislation of a State, which has already made our people outlaws, and enacted that any Cherokee, who shall endeavour to prevent the selling of his country, shall be imprisoned in the Penitentiary of Georgia not less than four years. To our countrymen, this has been melancholy intelligence, and with the most bitter disappointment has it been received.

But in the midst of our sorrows, we do not forget our obligations to our friends and benefactors. It was with sensations of inexpressibly joy, that we learned, that the voice of thousands, in many parts of the United States has been raised in our behalf, and numerous memorials offered in our favor, in both houses of Congress.—To those numerous friends, who have thus sympathized with us in our low estate, we tender our grateful acknowledgments. In pleading our cause, they have pleaded the cause of the poor and defenceless throughout the world. Our special thanks are due, however, to those honorable men, who so ably and eloquently asserted our rights, in both branches of the national legislature. Their efforts will be appreciated wherever the merits of this question shall be known; and we cannot but think, that they have secured for themselves a permanent reputation among the disinterested advocates of humanity, equal rights, justice, and good faith. We even cherish the hope, that these efforts, seconded and followed by others of a similar character, will yet be available, so far as to mitigate our sufferings, if not to effect our entire deliverance.

Before we close this address, permit us to state what we conceive to be our relations with the United States. After the peace of 1783, the Cherokees were an independent people; absolutely so, as much as any people on earth. They had been allies to Great Britain, and as a faithful ally took part in the colonial war on her side. They had placed themselves under her protection, and had they, without cause, declared hostility against their protector, and had the colonies been subdued, what might not have been their fate? But her power on this continent was broken. She acknowledged the independence of the United States, and made peace. The Cherokees therefore stood alone; and, in these circumstances, continued the war.—They were then under no obligations to the United States any more than to Great Britain, France or Spain. The United States never subjugated the Cherokees; on the contrary, our fathers remained in possession of their country, and with arms in their hands.

The people of the United States sought a peace; and, in 1785, the treaty of Hopewell was formed, by which the Cherokees came under the protection of the United States, and submitted to such limitations of sovereignty as are mentioned in that instrument. None of these limitations, however, affected, in the slightest degree, their rights of self government and inviolate territory. The citizens of the United States had no right of passage through the Cherokee country till the year 1791, and then only in one direction, and by an express treaty stipulation.—When the Federal Constitution was adopted, the treaty of Hopewell was confirmed, with all other treaties, as the Supreme law of the land. In 1791, the treaty of Holston was made, by which the sovereignty of the Cherokees was qualified as follows: The Cherokees acknowledged themselves to be under the protection of the United States, and of no other sovereign. They engaged that they would not hold any treaty with any foreign power, with any separate state of the Union, or with individuals. They agreed that the United States should have the exclusive right of regulating their trade; that the citizens of the United States should have a right of way in one direction through the Cherokee country; and that if an Indian should do injury to a citizen of the United States he should be delivered up to be tried and punished. A cession of lands was also made to the United States. On the other hand, the United States paid a sum of money; offered protection; engaged to punish citizens of the United States who should do any injury to the Cherokees; abandoned white settlers on Cherokee lands to the discretion of the Cherokees; stipulated that white men should not hunt on these lands, nor even enter the country without a passport; and gave a solemn guaranty of all Cherokee lands not ceded. This treaty is the basis of all subsequent compacts; and in none of them are the relations of the parties at all changed.

The Cherokees have always fulfilled their engagements. They have never reclaimed those portions of sovereignty, which they surrendered by the treaties of Hopewell and Holston. These portions were surrendered for the purpose of obtaining the guaranty which was recommended to them as the great equivalent. Had they refused to comply with their engagements, there is no doubt the United States would have enforced a compliance, Is the duty of fulfilling engagements on the other side less binding than it would be, if the Cherokees had the power of enforcing their just claims?

The people of the United States will have the fairness to reflect, that all the treaties between them and the Cherokees were made, at the solicitation, and for the benefit, of the whites; that valuable considerations were given for every stipulation, on the part of the United States; that it is impossible to reinstate the parties in their former situation; that there are now hundreds of thousands of citizens of the United States residing upon lands ceded by the Cherokees in these very treaties; and that our people have trusted their country to the guaranty of the United States. If this guaranty fails them, in what can they trust, and where can they look for protection?

We are aware, that some persons suppose it will be for our advantage to remove beyond the Mississippi. We think otherwise. Our people universally think otherwise. Thinking that it would be fatal to their interests, they have almost to a man sent their memorial to Congress, deprecating the necessity of a removal.—This question was distinctly before their minds when they signed their memorial. Not an adult person can be be found, who has not an opinion on the subject, and if the people were to understand distinctly, that they could be protected against the laws of the neighboring States, there is probably not an adult person in the nation, who would think it best to remove; though possibly a few might emigrate individually. There are doubtless many, who would flee to an unknown country, however beset with dangers, privations and sufferings, rather than be sentenced to spend six years in a Georgia prison for advising one of their neighbors not to betray his country. And there are others who could not think of living as outlaws in their native land, exposed to numberless vexations, and excluded from being parties or witnesses in a court of justice. It is incredible that Georgia should ever have enacted the oppressive laws, to which reference is here made, unless she had supposed that something extremely terrific in its character was necessary in order to make the Cherokees willing to remove. We are not willing to remove; and if we could be brought to this extremity, it would be not by argument, not because our judgment was satisfied;, not because our condition will be improved; but only because we cannot endure to be deprived of our national and individual rights, and subjected to a process of intolerable oppression.

We wish to remain on the land of our fathers. We have a perfect and original right to remain without interruption or molestation. The treaties with us, and laws of the United States made in pursuance of treaties, guaranty our residence, and our privileges, and secure us against intruders. Our only request is, that these treaties may be fulfilled, and these laws executed.

But if we are compelled to leave our country, we see nothing but ruin before us. The country west of the Arkansas territory is unknown to us. From what we can learn of it, we have no prepossessions in its favor. All the inviting parts ot it, as we believe, are pre-occuppied by various Indian nations, to which it has been assigned. They would regard us as intruders, and look upon us with an evil eye. The far greater part of that region is, beyond all controversy, badly supplied with wood and water; and no Indian tribe can live as agriculturists without these articles. All our neighbors, in case of our removal, though crowded into our near vicinity, would speak a language totally different from ours, and practice different customs. The original possessors of that region are now wandering savages, lurking for prey in the neighborhood. They have always been at war, and would be easily tempted to turn their arms against peaceful emigrants. Were the country to which we are urged much better than it is represented to be, and were it free from the objections which we have made to it, still it is not the land of our birth, nor of our affections. It contains neither the scenes of our childhood, nor the graves of our fathers.

The removal of families to a new country, even under the most favorable auspices, and when the spirits are sustained by pleasing visions of the future, is attended with much depression of mind and sinking of heart. This is the case, when the removal is a matter of decided preference, and when the persons concerned are in early youth or vigorous manhood. Judge, then, what must be the circumstances of a removal, when a whole community, embracing persons of all classes, and every description, from the infant to the man of extreme old age, the sick, the blind, the lame,—the improvident, the reckless, the desperate, as well as the prudent, the considerate, the industrious, are compelled to remove by odious and intolerable vexations and persecutions brought upon them in the forms of law, when all will agree only in this, that they have been cruelly robbed of their country, in violation of the most solemn compacts, which it is possible for communities to form with each other; and that, if they should make themselves comfortable in their new residence, they have nothing to expect hereafter, but to be the victims of a future legalized Robbery!

Such we deem, and are absolutely certain, will be the feelings of the whole Cherokee people, if they are forcibly compelled by the laws of Georgia to remove; and with these feelings, how is it possible that we should pursue our present course of improvement, or avoid sinking into utter despondency? We have been called a poor, ignorant, and degraded people. We certainly are not rich; nor have we ever boasted of our knowledge, or our moral or intellectual elevation. But there is not a man within our limits so ignorant as not to know that he has a right to live on the land of his fathers, in the possession of his immemorial privileges, and that this right has been acknowledged and guaranteed by the United States; nor is there a man so degraded as not to feel a keen sense of injury, on being deprived of this right and driven into exile.

It is under a sense of the most pungent feelings that we make this, perhaps our last appeal to the good people of the United States. It cannot be that the community we are addressing remarkable for its intelligence and religious sensibilities, and pre-eminent for its devotion to the rights of man, will lay aside this appeal, without considering that we stand in need of its sympathy and commiseration. We know that to the Christian and the Philanthropist the voice of our multiplied sorrows and fiery trials will not appear as an idle tale. In our own land, on our own soil, and in our own dwellings, which we reared for our wives and for our little ones, when there was peace on our mountains and in our valleys, we are encountering troubles, which cannot but try our very souls. But shall we, on account of these troubles, forsake our beloved country? Sball we be compelled by a civilized and Christian people, with whom we have lived in perfect peace for the last forty years, and for whom we have willingly bled in war, to bid a final adieu to our homes, our farms, our streams and our beautiful forests? No. We are still firm. We intend still to cling, with our wonted affection, to the land which gave us birth, and which every day of our lives, brings to us new and stronger ties of attachment. We appeal to the judge of all the earth, who will finally award us justice, and to the good sense of the American people, whether we are intruders upon the land of others. Our consciences bear us witness that we are the invaders of no man's rights—we have robbed no man of his territory—we have usurpsed no man's authority, nor have we deprived any one of his unalienable privileges. How then shall we indirectly confess the right of another people to our land by leaving it forever? On the soil which contains the ashes of our beloved men we wish to live—on this soil we wish to die.

We intreat those to whom the foregoing paragraphs are addressed, to remember the great law of love, "do to others as ye would that others should do to you"—Let them remember that of all nations on the earth, they are under the greatest obligation to obey this law. We pray them to remember that, for the sake of principle, their forefathers were *compelled* to leave, therefore *driven* from the old world, and that the winds of persecution wafted them over the great waters and landed them on the shores of the new world, when the Indian was the sole lord and proprietor of these extensive domains—Let them remember in what way they were received by the savage of America, when power was in his hand, and his ferocity could not be restrained by any human arm. We urge them to bear in mind, that those who would now ask of them a cup of cold water, and a spot of earth, a portion of their own patrimonial possessions, on which to live and die in peace, are the descendants of those, whose origin, as inhabitants of North-America, history and tradition are alike insufficient to reveal. Let them bring to rememberance all these facts, and they *cannot*, and we are sure, they *will* not fail to remember, and sympathize with us in these our trials and sufferings.

LEWIS ROSS,
Pres't Committee.
JAMES DANIEL,
JOS. VANN,
DAVID VANN,
EDWARD GUNTER,
RICHRD TAYLOR,
JOHN BALDRIDGE,
SAMUED WARD,
GEORGE SANDERS,
DANIEL GRIFFIN, Jun.
JAMES HAMILTON,
ALEX. M'DANIEL,
THOS. FOREMAN,
JOHN TIMSON.
W. S. COODEY, Clerk.

GOING SNAKE,
Speaker of the Council.
JAMES BIGBEY,
DEER-IN-THE-WATER,
CHARLES REESE,
SLEEPING RABBIT,
CHU-NU-GEE,
BARK,
LAUGH-AT-MUSH,
CHULEWOAH,
TURTLE,
WALKING STICK,
MOSES PARRIS,
J. R. DANIEL,
SLIM FELLOW,
SITUAKE,
DE-GAH-LE-LU-GE,
ROBBIN,
TAH-LAH-DOO,
NAH-HOO-LAH,
WHITE PATH,
NE-QUAH-WE,
DAH-YE-SKE.
JOHN RIDGE,
Clerk of the Council.

New Echota, C. N. July 17, 1830.

EARLY RISING.

Let me inquire what have been your feelings, when peculiar circumstances of business, or other sufficiently strong inducements, have led you to rise earlier than usual? Have you not been surprised at your first insensibility, which could suffer you to lose so much valuable time? Have you not despised yourself for having yielded to what is generally called an indulgence, but which you have found to be a complete obstacle to the most exquisite of all indulgences? Have you not in spite of your recollections of past habits, experienced something like a sentiment of contempt for those who were still immured in sleep, instead of exerting the faculties nature had bestowed on them? who were "tossed in a sea of dreams," instead of employing their judgments at a time when they were most capable of exercise? Have you not felt the force of the poet's remark,

"'Tis brave to wake, lethargic souls among;
To rise, surrounded by a sinking throng;"

and, in all the pride of your self-complacent superiority, pitied from your heart the slaves of sloth, who were too abject even to desire their emancipation from its tyranny.

And how opposite are those feelings to those which are experienced by one lying on a bed of sloth and laziness. He condemns his irresolution, consciousness of which inflicts upon him all the disgrace of a cowardly surrender, but fails to call forth the struggle of contest, or to stimulate to the honor of victory. He regrets the loss of time, which he makes no effort to redeem. He wishes without possessing, and repents without reforming.—*Jour. of Health.*

REARING OF APPLE TREES.

A horticulturist in Bohemiah has a beautiful plantation of the best sort of apple trees, which have neither sprung from seed or grafting. His plan is to take shoots from the choicest sorts, insert them into a potato, and plunge both into the ground, leaving but an inch or two of the shoot above the surface. The potato nourishes the shoot whilst it pushes out roots, and the shoot gradually springs up and becomes a beautiful tree, bearing the best of fruit, without requiring to be grafted.—*Lancaster Jour.*

Improved Method of Treating.—A correspondent in the Massachusetts Spy says, the representative elected in the town of Dudley, in May last, instead of treating with ardent spirit, which has been the custon heretofore, has presented seven and a half dozen of spelling-books to the school committee of the town, to be distributed in the several districts to indigent children, or as the committee may think advisable.

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Lexington, Ky August 2d, 1830.

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